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textual difference in the Greek. The strange reading περιχριστος (xvii, 51; xix, 7), which is found also in the Parham Psalter, is probably an itacism for περιχριστος. In xlivi, 22 the manuscript has πετωινε, whilst the other Sahidic texts have πετναψινε in agreement with the Greek ἐκηρήσει. It is interesting to remark that Lucifer of Cagliari (d. 371), quoting Ps. xlivi, 22, in his work *Moriendum esse pro Filio Dei* (Migne, *P.L.*, vol. XIII, col. 1030), uses the present "requirit": "Si oblii sumus nomen Dei nostri et si expandimus manus nostras ad deum alienum, nonne Deus requirit ista?"

The edition of the Freer Coptic Psalter is a model of its kind. It reproduces the manuscript line for line as far as possible. The missing portions of the text have been supplied from the London manuscript and placed between square brackets; and, where the London manuscript is corrupt, from other sources indicated in the notes. The writer of this notice, having had the opportunity of collating many pages of the printed text with the photographs of the original, may be permitted to express his high opinion of the accurate and conscientious manner in which the editor has performed a most difficult task.

The Coptic character used in this edition was made under the supervision of Mr. J. W. Phinney of the American Typefounders' Company, from designs prepared by Dr. Worrell himself. It is clear, neat, and graceful, and represents intelligibly the square hand of the manuscript. This, we believe, is the first attempt to print Coptic texts in this country, and it is gratifying to see that the venture has been a great success.

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THE BEARING OF RECENT DISCOVERY ON THE TRUSTWORTHINESS OF THE NEW TESTAMENT (The James Sprunt Lectures at Union Theological Seminary in Virginia, 1913). Sir W. M. RAMSAY. Hodder & Stoughton, 1915. Pp. xiv, 427.

This large volume is a characteristic book by Professor Ramsay, diffuse, encumbered by personal chat, often tedious in its looseness of construction, repetitious both within itself and in the use of previously published and familiar material, largely inconclusive; and yet possessing a real and captivating charm, and full of instruction. The title, like several of Ramsay's (or his publisher's) titles, promises more than the book performs, for the rather disconnected

chapters relate almost wholly to a few sections of the Gospel of Luke and the Book of Acts. The general purpose is to illustrate from contemporary history the fact that these New Testament books were written by an able historian possessing exact knowledge of the facts of the Greek world of the first century. For this Professor Ramsay is able to draw on stores of unfamiliar material, especially from inscriptions.

The most striking chapters are those which relate to the proconsul of Cyprus, L. Sergius Paulus (Acts 13 7, 12), and to the governor of Syria, P. Sulpicius Quirinius (Luke 2 2), both of whom will gain a new interest for any one who reads these pages. It appears that Sergius Paulus, a man of the highest Roman aristocracy, had a son who became governor of Galatia, and a daughter who, probably about 73 A.D., was married to G. Caristanius Fronto, a leading citizen of Antioch in Galatia. The glimpse gained here of the history of the Caristani Frontones, a family of middle rank who had come from Latium to Asia Minor a hundred years earlier at the establishment of the colony, is in itself significant and picturesque; but Ramsay carries us farther by a startling although wholly undemonstrable conjecture. An inscription, namely, exists at Antioch in which the son of Sergia Paula and Caristanius pays honor to his father and mother, and, contrary to the usual custom, it is in Greek. That this Roman of high lineage should thus abandon the pride of his race in Roman ways and things, requires an explanation. May he not have sacrificed his public career and social position by accepting Christianity? If so, shall we not assume that he adopted the religion of his mother, who, through her father, might have come under the influence of the Christian faith preached at the proconsul's court in Cyprus by Paul on his first missionary journey? The confirmation this would give to the strange narrative of Acts 12 is plain, as is also the precarious nature of the theory.

Of the career of Quirinius Ramsay gives a spirited picture. From a comparatively humble origin in a small Italian town this able man rose by his merit and military capacity to the highest public positions, rendered great services to Rome, made a brilliant marriage (his wife was a great heiress and had been betrothed to Lucius Cæsar, who died), and attained an eminence which was not wholly dimmed by a scandalous lawsuit brought by him against his wife after he had divorced her.

In Bible history Quirinius figures because of the statement of Luke that he was governor of Syria when the enrolment was made

for which Mary and Joseph journeyed to Bethlehem. That Quirinius was twice imperial legate in Syria is established by an inscription, and Ramsay now (perhaps rightly) dates the earlier service in the years 10-7 B.C., a result which (unlike Mommsen's date of 3-2 B.C.) brings it well within the period of Herod's reign. He has also called attention to many facts brought out by recent editors of papyri relating to Roman taxation and census-taking in the East. But, for the most part, the lengthy discussion of the present work merely repeats what had been said in the earlier book, *Was Christ Born at Bethlehem?* (1898), and not enough has been added to justify this reprinting of the former arguments in such fulness.

The facts and arguments themselves are interesting but do not carry us as far as Ramsay thinks, and do not meet all the difficulties which have led many older scholars to question Luke's statements. It is Sir William's habit to present arguments in which gaps unfilled by positive evidence are supplied by assumptions; and readers can seldom, even with the best will in the world, share the author's confidence in his own power of divination. His views are always suggestive, but it ought to be recognized that they are often unproved, and hence can never be safely adopted without rigorous and independent scrutiny of the evidence. It would be unfortunate if they should become part of the common stock of popular and supposedly trustworthy biblical knowledge. This trait, of over-confidence in his unproved hypotheses, seems to have grown stronger with Sir William's later writings, and it must be admitted that he is by no means the only recent writer on biblical subjects upon whom the same judgment is to be passed.

And yet, when all is said and done, Sir William Ramsay is a great scholar, using fresh material from inscriptions to build up a living image of the world of the first century, especially in Asia Minor. He has stimulated other men, has given a new impetus to scholarly work, and has shown continually in his books qualities of mind which are far superior to the merit of any one of those books in its entirety. The source of his high qualities is not his learning, extraordinary as that is, still less his fatal gift of combination; it is rather his power to know a real man when he sees him, and to make an out-of-the-way bit of history live once more as an integral part of a real world.

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